

THE TRAINING OF CHILDREN.

On Sunday evening the Rev. George Wallace preached the following most eloquent sermon. There is no subject of greater vital importance to this community, and it should be thoughtfully read by those who did not hear. Mr. Wallace took as his text: "Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

All thinking people must acknowledge education as a necessity. Education of some sort must come to every human being born into this world. To every child mother nature is the first teacher of all. But everyone concedes that other training must be added to the training of the more natural and animal faculties. In our day a great deal is said and written by our modern wise men and wise women on the subject. Like the Athenians of old, the people of our time are delighted to hear or see some new thing, and the greatest charm which any educational or religious theory can possess is the charm of novelty. An eminent modern philosopher has elaborated a scheme for the training of children, maintaining that all true education must consist—(1) of that education which teaches the laws of self-preservation; (2) of that which trains for the duties of parenthood; (3) that which trains for the duties of citizenship; (4) and that which trains for the miscellaneous duties and refinements of social life.

It is in main the popular idea that if children be trained in the laws of prudence and health, and those natural laws which shall govern their actions as fathers and mothers of the coming generation, if they be trained to become enlightened citizens and refined men and women, their education is complete. There is an obvious method in the scheme. It begins as at first sight may seem correctly at the lower range of our being and works upward; but it has one great fault, it stops short of those glorious capacities which are the very crown of our nature, and produce the only results which shall pass beyond time into eternity. We look through the popular idea and search in vain for an obscure place for the development of the moral and spiritual nature.

There is another scheme of education very different, which begins in the highest range of our being, in the training of the immortal spirit and its faculties, and from these working downward seeks to gain the whole nature, body, soul, and spirit, in that which is real and comprehensive. It is a training beginning in religion, continued in it and only completed in it when the realities of the unseen world break upon the spirit loosed from its earthly body, and it is made perfect in the perfect knowledge of eternal life.

It is an exclusively an old-fashioned system of education, entirely behind the times, and the more enlightened popular systems. It is so old-fashioned indeed that King Solomon may be justly suspected of having alluded to it in his wise sayings when he said—

"Train up a child in the way he should go, and when he is old he will not depart from it."

Let us look at the subjects of this education—the children whom we are to send forth equipped for the issues of life. What are they after all? Are they mere pieces of animal mechanism which in seventy years at the longest shall crumble into the dust? Are they mere intellectual plants which shall spring up and grow, expand and bloom through their appointed seasons, and then perish in the frosts of an eternal winter? Are they mere waifs thrown out by God upon the ocean of existence to be the sport of accident or fate? No, surely not; their bodies are but the covering, their minds are but the casket of the immortal spirit made in the image of God. They are the children of God who created them. They are numbered by him, they are surrounded by His holy angels, and their names are written in His book of life. They are the sons and daughters of heavenly parentage. The blessed spirit of God surrounds them with His sanctifying grace, and they are consecrated to holiness in the sacramental covenant. They are members of Christ, the Blessed Son of God, by divine adoption, and He is their elder brother. They are heirs of great and precious promises which shall be fulfilled in the vision of God and the enjoyment of everlasting happiness.

This, fathers and mothers, is the momentous fact regarding your children. This is their glorious position and privilege. These are the eternal truths which every true system of education must recognize. From these must radiate every thought and effort for the training of your children. Thus true religion is their true culture, and true culture is religion. It is based on the great central fact of the redemption of human nature—our sonship in God. It is a system of training which meets the conditions of the child and opens up a wide field for his capacities. It is not in accordance with the popular view of course, because the majority of people look upon religion and talk about it as if it were a shining garment only for those who have lived and grown up in self-love and worldliness, grow tired of its rags and long for something better. This is the true experience of many of our profess-

ing Christians—but it is not the rule of the Christian life.

By nature every child is religious. If he grow up godless and irreligious it is only because the better part of his nature has been dwarfed and abused. Your children are by nature religious. They have love and faith, humility, obedience and reverence, and all the possibilities and necessities of heroic and saintly lives. All education should be based upon, and have as its object, the training of these capacities, and thus be essentially religious training.

There is no truth more necessary for us to remember. If it were indelibly written upon the hearts and minds of our educators, if it were the moving and controlling element of our school system, it would bridge over the chasm now lying between education and religion and be such a living witness to the power of Christianity that the next generation would indeed be a people whose God is the Lord. It is an old truth very different from the showy gems which our modern philosophers dig out of their deep mines of thought. If a clergyman preach about it to his people he will have the reputation of saying nothing new. Write a book about it and it will find no demand in the literary market. And yet it is a truth whose beauty all the ages past have not corroded. It has been handed down through all the years, and is not dimmed. It shall descend to unborn ages yet to come and lose nothing from its modest lustre. "Train up a child in the way he should go, and when he is old he will not depart from it."

These words of Solomon put forth a divine law, unchanging and inevitable in its workings, unchangeable as the law which ripens the grain in the field. It is illustrated by countless analogies in the world of nature; it is confirmed continually by our experience, and yet there is no text in the Holy Scripture so warped and destroyed, and made so utterly ineffective by our practical unbelief, and so utterly denied in the actual conduct of life.

In strong contrast with the divine utterance there are perverted readings of the text which are very popular. There is none more so than this. "Allow a child to grow up in the way he should not go, and when he is old he will depart from it." No one is bold enough to put the proposition in these words, but this is unconsciously the principle underlying the conduct of parents who call themselves Christians, are the occupants of our pews and who have nominally Christian homes. It is in reality the principle on which the moral education of their children is conducted.

And so we see our young men, when too old, as they suppose, to go to Sunday school, avoiding the house of God entirely, speaking carelessly and irreverently of God's Holy Word and sacred ordinances, fond of the company of the worthless and impure, frequenters of the saloon, oft-times of the gambling houses and the brothel drunken and debauched—at the best careless and unprincipled and seemingly without God in the world.

We see our young women given up to the love of dress and foolish luxuries, more fond of the street, the pleasures of the play-house and the fascinations of trashy novels than of the pleasures of home and the pure refinements of literary taste and culture, and more devoted to the giddy world than the service of God.

The father pores over his newspaper or runs his eye over his ledger. The mother looks after the household interests or attends to her social duties. Both give utterance to the old complaint, and satisfy themselves with the same old hope. "Our son is sowing his wild oats, but he will marry and settle down and be a good husband and father. Our daughter is vain and wordly, but she will do better when she has a home and children of her own. Meanwhile the sons and daughters go on with little warning and with little expostulation—in some cases an occasional prayer is uttered by a loving parent, a few tears sometimes shed—but no real strong effort is made to turn or stem the course of evil, and the labors of the fearful husbandry go on.

It is not by such courses that God develops the character of a noble and upright man, or the character of a pure, good woman.

The foul scenes of sensuality and vice are no places to weave and fashion the white robes of noble manhood. The scenes of worldly amusement and fashionable frivolity are no places for the nurture of the ornaments of pure and holy manhood.

Whatever is sown the same is reaped. If the wild oats of dissipation and debauch be sown, the crop shall be the wild oats of a sullied soul and stinging remorse. If the seeds of worldliness and vanity be sown, the crop shall be the world's pride and hollow-heartedness and forgetfulness of God. If we sow the wind we shall reap the whirlwind. If we spend our time and talents in the service of sin, sin's wages shall inevitably be paid in full—and the wages of sin is death.

There is another rendering of the proverb. True to that rendering, many parents are educating their children.

"Train up a child in no way at all, and when he is old he will find the right way for himself." We may render it in the common plausible talk very common among people of so-called liberal views. It is a very usual thing to hear a man: "I intend that my

children should judge for themselves; I shall not prejudice their minds in favor of any religious of opinion, or teach them the faith of any particular creed. Their childhood shall be unbiassed and unprejudiced. When they are grown up they shall judge for themselves. They can then formulate their own creed, and surround themselves with whatsoever religious associations they deem best.

It is but fair to say that very few carry out in practice this fine-spun theory. They do not use it in the moral education of their children at least. They do not hesitate to prejudice them in favor of honesty and filial obedience. Their practice, on the whole, is better than their logic. Why should their parental care and judgment influence their children to observe the laws of health, or to seek mental education?

There can be no harvest except there first be a seed time. There can be no structure of Christian character unless there first be laid the broad and deep foundation of Christian truth. And truth is not found by accident. It is not picked up like pebbles on the sea-shore, or gathered as the wild flowers of the field. For the safety of yourself and the happiness of your home—for the well-being, and even the existence of Christian law, order, and civilization, you must prejudice your children in favor of all that is pure and good, all that is honest and true. And if you sow the furrows of your hearts thick with the good seed of holy motives and honest truths, Almighty God the Father, Son, and Holy Spirit of the Blessed Trinity by the heavenly dews of grace, by the gentle rains of holy influence by the warm sunshine of eternal love, will, in due time, uproot that harvest into which the heavenly angels—the reapers of His everlasting kingdom—shall thrust the sickle, and gather the good grain of golden sheaves into the garner of God.

The Cruises of the Tsukuba.

H. I. J. M.'s Corvette, Tsukuba, Captain A. Aridji, arrived in port last Saturday morning, 52 days from Coquimbo, Chili. She experienced very fine and pleasant weather the entire passage. She was under sail the entire voyage, excepting three days, after she left Coquimbo. At the equator she was becalmed and also when she sighted the land. She crossed the equator in longitude 128 deg. 30 min. W., on the 4th of September, 36 days from Coquimbo. The Tsukuba will remain in port for about a month to undergo some necessary repairs and then she will proceed home to Japan. She expects to arrive there about the 25th of November. This is her third appearance in our waters. The first time she came here was in 1875, and the second time in 1881. When she left here in 1881 she sailed for Japan, and made a cruise of the group and visited Hongkong, Singapore, Batavia, Melbourne, Tasmania, and Auckland, N. J. thence home again. She left Japan on the 2nd February, arriving at Auckland in March. She remained there about a month and left there for Valparaiso, thence to Coquimbo, remaining there four weeks. From there she sailed for Honolulu on the 30th of July. Many of her officers have been here before.

The Tsukuba is an old English wooden man-of-war, formerly the Malacca. She is 1032 tons burthen and 300 horse-power. Her speed is about 7 miles an hour, and her complement is 323 men all told. She carries 11 guns, as follows: 8 Krupp guns, 2 field guns and a four-pound swivel gun for boat service. Her small arms are Snijders, Martini-Henry rifles and Smith and Wesson's revolvers.

The Tsukuba's dimensions are as follows: Length 192 feet, breadth 36 feet. Her draught is 18 feet. The officers of the Corvette are:

Captain—A. Aridji.
Commander—A. Arai.
Gunnery Lieutenant—S. Arima.
First Lieutenant—K. Uyemura.
Lieutenants—S. Ida, Y. Matsumura, S. Mukoyama.
Cadets Navigating Instructor—Lieutenant S. Nagaye.
Navigating Lieutenant—H. Takasugi.
Lieutenant—C. Nakayama.
Chief Paymaster—C. Kawakami.
Chief Engineer—T. Yashida.
Superintendent Physician—C. Aoki.
Assistant Paymasters—N. Kataoka, R. Tenouchi.
Doctor—K. Ogasawa.
Sub-Lieutenants—T. Iwasaki, H. Ijichi, S. Ijichi, H. Sakamoto, G. Takahashi, S. Ota.
Assistant Engineers—Y. Yamamoto, Aikawa.
Midshipmen—R. Yashiro, E. Kishi, T. Nakagawa, S. Miyadi, K. Ikunaka, K. Muta.

An Ancient Well.

The old well dug about thirty years on the lot now being built upon next to the "Windsor" restaurant, has again come to light. It had faded out of the memory of all except perhaps of the then active member of the Fire Department who is reported to have fallen into it while running to a fire. The old well was found to be half full of "samshoo" bottles, bearing out the assertion lately made that "bottles" permeate this group.

Gentle Swearing.

Damn, says Mr. Charles Mackay, has a meaning precise and well-defined, but the unmeaning oaths in common use almost defy calculation by their number and comment by their silliness. The Italians often swear by Bacchus—"Per Baccho." The English people of our day are still found to imprecate by "Jove," or by "Jupiter," or by "Jingo." Few know what the last word really signifies, and what is its derivation. They also swear by the Holy Poker, by My Lord Harry, by Gosh, by Jabbers, by Blazes, and speak of the "Deuce" as if the word were synonymous with the devil. "Jingo" is an old British or Keltic oath, of great force of meaning originally, and is derived from "Dian," pronounced *jian*, vengeance, and *gaoth*, pronounced "go," or "gu," blast or breath, and really means the blast of vengeance—an oath that survives in another and less emphatic form, "Blast you!" which seems to be a particular favorite by the constant use that is made of it. The exclamation of "Oh, dear!" and "Oh, dear me!" are the Anglicised renderings of the Keltic *Dia mi* (Dee a me, my God) and *oh Dia mi*, oh my God—expressions that might not, perhaps, be employed so often if their origin and true meaning were generally known to the fair ladies, to whom they are familiar. Many attempts are made by swearers to avoid taking God's name in vain by using "od" as an abbreviation of God, as in the still current, "zounds!" "od's life" and the once popular "od's bodkins" and "od's pitifkins," found in Shakespeare and his contemporaries. The French imitate their desire not to desecrate God's name by their imprecations and resort to grotesque evasions and clumsy subterfuges to get round the difficulty which they scarcely admit to be insurmountable, substituting for the very profane oath, "Sacre nom de Dieu," the words first introduced and made popular by military men, "Sacre nom d'une pipe," "Sacre nom d'un chien!" and still more common, "Sacre bien!" The German have *superiotte* as a form of the same senseless imprecations. Dash is often used by the mealy mouthed as a synonym for the more emphatic damn—as in the silly exclamations "Dash my wig" and "Dash my buttons."

Curiosities in Burial.

The modes of disposing of the dead are many and curious. The Hindoos, for instance, expose their dead on the banks of the Ganges and the Hooghly to be carried away by alligators. The Parsees expose their bodies upon high gratings to feed the birds of prey. Vertz advocates burial at sea, and pictures the "dead ship daily departing from the strand with a lifeless burden, reverently and prayerfully committing the bodies to the deep." The only people, it appears, who practice sea burial are the aborigines of the Chatham Islands. When a fisherman there departs this life they put a baited rod in his hand, and, after lashing him fast in a boat, send him adrift to sea. According to Mr. Eassie, a method of purification has been broached, but has met with no success. The system pursued by the ancient Peruvians was ingenious, and apparently effective. It consisted in piling up coffins of plaster in pyramid fashion. One, carefully examined, measured over three and half millions of cubic feet, and was one mass of half-mummified bodies. Of burial in the earth the most persistent practitioners are the Chinese. Then there is embalment and an analogous process which consists of drying up the body and then interring it. A tribe in South Australia place their deceased in a sitting posture near the top of the hut and keep up the fire until it is dry, when they proceed to bandage it, eventually hiding it away in the branches of trees.

Fashions in Hair.

A lady does good service to her sisters in calling attention to the injurious effects to arise from the present fashion of dressing the hair. The fair Sibyl says:—"The plan of coiling the hair on the top of the head may doubtless be stylish, but if continued what will become of the beautiful heads of hair for which our English 'belles' are so famed? Does it not seem natural that the thick coils kept up with numerous hair-pins should, by the heat of the former and the sharpness of the latter, wear and tear the hair at the roots, especially at the top of the head, where ventilation is so essential to the promotion of the growth? That this heat in time will weaken the hair and probably in some instances, lead to complete baldness are facts which can be supported by every hairdresser. Therefore let ladies take warning in time, and alter the style so suggestive of the coil worn as a protection to the heads of those men who go about the streets crying 'muffs and crumpets.' In the face of this terrible warning we may expect the hair dressing fashion to change at once."

Health Certificates.

Dr. Parker, the Secretary of the Board of Health, is now furnishing physicians with blank certificates to be filled out by them after a personal examination of children attending school. The forms are gotten up in a neat, clear style, and, if properly filled out, exhibit clearly the bearer's physical condition.

The Indian Way to Catch a Thief.

The effects of fear in modifying bodily processes have been exemplified in the case of the heart's action; but they receive an equally interesting illustration in the disturbing influence of fear upon the secretion of the saliva. As the mouth "waters" when the dainty morsel is perceived or even thought of, so the opposite effect may be induced under the influence of a nervous dread and fear. No better illustration of this last assertion is to be found than in the case of the Indian method of discovering a thief. The priest who presides at the ordeal in question necessarily, by his mere presence, induces in the mind a superstitious horror of discovery. The servants in the household being seated and duly warned of the infallibility of the procedure, are furnished each with a mouthful of rice, which they are requested to retain in the mouth for a given time. At the expiration of the period the rice is examined, when it is generally found that in the case of the guilty person the morsel is as dry as when he received it, the rice of his fellows being duly moistened.—*Eclectic for August.*

Goods Sent Home.

A certain pretentious shopper, after teasing the clerks of a dry goods store beyond the forbearance limit, pompously ordered a spool of thread to be sent to her house. It was agreed that she should be made an example of and a warning to her kind. She was surprised and her neighbors were intensely interested shortly after she arrived home. A common dray, drawn by four horses, proceeded slowly up to her door. On the dray, with bare arms, were a number of stalwart laborers. They were holding on vigorously to some object which she could not see. It was a most puzzling affair. The neighbors astounded. After a deal of whip cracking and other impressive ceremonies the cart was backed against the curb. There, reposing calmly, end up, in the center of the cart floor, was the identical spool of thread which she had "ordered." It seemed to be coming all right. With the aid of a plank it was finally rolled, barrel fashion, safely to the sidewalk. After a mortal struggle it was "up-ended" on the purchaser's doorstep. The fact that the purchaser came out a minute later and kicked her own property into the gutter detracted nothing from it.

Runaway.

A horse attached to an express wagon, and driven by a native, became frightened on Thursday last, near the Bethel Church. He dashed down King street at full speed, the kanaka holding on for all he was worth. The first thing he collided with was a heavy two-horse dray belonging to the American Express Co., but did no particular damage. He next attempted to turn into Fort street, but made a slight miscalculation and came up against the corner of the Keystone saloon. Freeing himself from this he started down Fort street full tilt, but was fortunately brought to a standstill opposite Mrs. Lack's gun store. With the exception of a little paint knocked off and a tremendous scare to the driver, no damage was done.

Without Argument.

He was a young lawyer, and was delivering his maiden speech. Like most young lawyers, he was florid, rhetorical, scattering and weary. For four weary hours he talked at the Court and the jury until everybody felt like lynching him. When he got through, his opponent, a grizzled old professional arose, looked sweetly at the Judge, and said: "Your Honor, I will follow the example of my young friend who has just finished, and submit the case without argument." Then he sat down, and the silence was large and oppressive.

The Labor Supply.

This year's assessment on account of the poll-tax in Kona district shows that there are decidedly fewer Chinese laborers in and about town than there were last year. The harvesting of the rice crop, now coming on, will call for about all the cheap labor available for a time at least, and be the means of placing a large sum of money, in the aggregate, in the pouches of the floating population of Honolulu.

Lyrics.

We have received from J. M. Oat, Jr., & Co. Mr. Daniel O'Connell's volume entitled "Lyrics." It is published by A. L. Bancroft & Co. of San Francisco. His connection with this paper rather silences us in referring to this excellent collection of idylls and lyrics, but we may state from personal knowledge that there is hardly a library in California where this charming little volume is not to be found.

A Testimonial.

The Chamber of Commerce, Thursday, passed resolutions objecting to the dismissal of Colonel W. F. Allen from the office of Collector-General of Customs, at the same time complimenting him for his management of his department.